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A TREATISE OF DIRECTION, HOW To travell safely, and profitably into Forraigne Countries.

Written by Thomas Neale *of* Warneford, in *the County of* Southampton, *Esquire.*

Oh youth! a greater order doth assist
Of daily Chaunces: let it not suffice
To see th' adjoyning France: *but bravely know*
The farthest Ister, and the winds that blow
From Northerne Boreas: *see faire* Egypts *strand,*
And that hot Easterne Nabathean land
That views the rising Sun: and that which calls
It selfe from those red beames, where Phœbus *falls.*
That at the last thou happily mai'st come
Wiser then great Ulisses *to thy home.* Petronius.

LONDON,
Printed for *Humphrey Robinson.*
1643.

To his dearely beloved Brother, Mr. VVilliam Neale *at* Tours *in* France, *or elſe-where theſe.*

IF all men in a manner (moſt dear Brother) applying themſelves unto any action of conſequence, may ſeeme to need, a Counſellor and director: much

more certainly may hee want this ayde, which wandereth through uncertaine paſſages, and walketh through the unknown wayes of an unſtable converſation. And ſince (as it ſeemeth to mee) that man hath good, and propitious lucke, which in his doubtfull extremities may have the opportunity to flye unto wholſome and grave counſels: there can nothing be more happily aſſigned unto an ingenuous, and well educated nature, then ſome path or learned direction, which may be rather ſigned with the lively pourtraicture of eloquence, then with lime or chalke-ſtone. This noble faculty,

tie, I muſt confeſſe, I cannot boaſt, becauſe it is both unſeemly for a teacher of naked truth, to uſe the adulterate flouriſhes of Rhetorique, and alſo, becauſe it is ſo meanly apparant in mee, that it will preſently decay, if it ſhould bee brought before, the judicious lights of theſe times: only my chiefe ayme is in this Treatiſe, to ſhew and breath forth the ingenuous candour of my minde; and my brotherly affection towards you; if thoſe rules, which in the following ſubject bee propoſed, may by

you bee received with the like kind inclination. There are ſome (I perſwade my ſelfe) of a light and brain-ſick condition, which (being alſo not few in number) deſire to borrow no directions from the ſtore-houſe of learned Philoſophie: and ſo much contemne the rules of contemplation, and the demonſtrations which are deduced from our ſolitary thoughts, that they ſuppoſe theſe Canons, but meere ridiculous, and craſie fanſies, and the vaine blaſts of ſwelling Ayre. But how much you contemne

temne the ſottiſh opinion of theſe men, and diſlike of this moſt pernitious tenet againſt all vertuous proceedings I am very well acquainted: having in your childiſh yeares, heard your laborious Eſſayes, moſt elegantly for that age employed, in the praiſes and commendations of contemplative men; for there is no man without all queſtion, which deſireth (with *Ennius*) to live the life of a reaſonable creature, but doth cordially admire learning, and deſireth to ſalute thoſe

ſweet

ſweet flowers of Science, from whoſe fragrant beds, ſundry choyce compoſitions of elocution doth ariſe, whereby ordinary things, may bee underſtood with delight, and obſcure things may bee made eaſie by induſtrie. So generall and learned a miſtreſſe is Theory, joyned with the diſcreet practiſe of things, that from this ſtore-houſe for all uſes, will not be wanting matter and workmanſhip, to ſupply the richneſſe of our wits, for intention, judgement, or the finall ends of our enterpriſes.

priſes. Thoſe things therefore (dearely esteemed brother) which I deduce from this Magazine, and in the ſubſequent Tract, doe propoſe unto you; I entreat you not to undervalew, untill the ſecond conſideration, the third reading over, and the fourefold more acurate knowledge (then yet your yeares are capable of) of humane ſubtleties and affaires, may convict men in theſe preſent directions, an importunate affecter of trifling obſervations, or a bringer forth of ſuch productions, which

are

are obſcure, and erroneous from that round Cylinder of vertues peregrination. Neither can I conceive, that you ſpend your pretious time amiſſe, when you caſt your eyes, and your moſt ſerious faculties upon learned diſcourſes, as though that theſe were but employments for idle times, and hinderances to affaires of conſequence; thinking it a childiſh practiſe, (as many doe,) to meditate, or write out any learned Contemplation. Beleeve me, thoſe follies which they that affect this lazineſſe, commit, are meere

meere frivolous ravings, and oftentimes, not valuable in the right ſcale of reaſon, to turne downe the weight of a crackt nut-ſhell. Avoid them; for rightly doth *Homer* inſtruct you, in his firſt booke of the learned *Travailour*; under the perſon of *Telemachus*;

It fits thee not (now age more wiſdome brings)
Still, for to follow thoſe ſame childiſh things.

Farewell. Dated at *Warneford* Aprill 3. 1638.

To the Reader.

MAny there are (Courteous Reader,) which have and doe daily observe, to their due commendation, in the voyages they undertake, things worthy the eternall regiſter of fame: and ſome have not beene wanting in all ages which in the words of that learned man (Gaſpar Waſerus) non tantum tranſcurrendo, corpora hominum aſpiciunt, ſed etiam animos, atque rerum

rum momenta, non margines, aut ſuper fines introſpiciunt: *But few or none, which have preſcribed the exact and profitable limits, which ought to direct this laudable purpoſe. And therefore I have obſerved it to be a cuſtome (perhaps, where it is well ſorted, not unprofitable) among thoſe which ſend forth their ſons, pupils, or kinſemen to travell, to elect ſome diſcreet, and well experienc't Companion, which may more ſafely waft them to their owne homes backe againe, through many tempeſts, that continually uſe to aſſault thoſe which Iourny from their homes. But theſe doe not alwayes fulfill the intentions of the Directors, or rather imployers; becauſe frequently*

quently moſt men belye or ouerweene their owne ſufficiencie: and (which is worſe) uſually ouerſhadow, by their cunning demeanour, at or before their election, their owne vices.

I haue therefore thought it, in my opinion, alwaies a profitable worke; if any (which hath ability for directions of this quality) ſtudious, and ſober man, would, collect, to neceſſary and pertinent heades, ſuch monitions cautions, and obſervations, which might be eaſily found out: whereby the hot ſpirits of ſome novices may be wholeſomely reſtrained and faithfully inſtructed. For theſe dumbe counſellers, are commonly moſt truſty, and carry with them in their prudent directions, collected from both reading and

and experience more ſolid profit: then thoſe which eyther readily ſpend their Iudgements without meditation, or at leaſtwiſe have no other but tranſitory and ſuperficiall knowledge. Finding therefore none that hath in our vulgar language (to my remembrance) undertaken this profitable eſſay; I have adventured to make publique a ſmall treatiſe of direction how to travell profitably, and ſafely into forraigne Countries; which in another idiome I had ſome 4 yeares ſince addreſſed, to a neere and deere travellor of my acquaintance. The originall ſhall hereafter appeare, (although not ſo fully furniſhed) if this impoliſhed tranſlation, with the not altogether unneceſſary additions may paſſe

without

without the cenſure of the criticall, and with the allowance of the Courteous reader. I well know the preſſes groane with the weight of pamphlets and (ſince this moſt happy invention) innumerable bookes of all ſortes lye moulding in moſt private ſtudies, and libraries, fearing the wormes, and deſiring their readers. Nay many iudicious volumes of former, and moderne times doe now cum blattis et tineis rixari ; *whilſt many more idle vanities or raging follyes doe buſy mens minds upon worſe imploiments.* Sed (*in the phraſe of* Baudius) quæ eſt iſta profuſio temporis in hac vitæ brevitate, tantaq; copia rerum ſcitu digniſſimarum, tempus tanquam rem vacuam

cuam aut noxiam ſuper vacuis impendere? nec ſupervacuis tantum ſed noxiis, vt quæ dulcedine quadam ſui, præclariſſima quæq; ingenia alliciant ad ſe, & avocent a melioribus? expertus loquor, nec quiſquam tibi mihi ve verba dederit, ut in plurimorum nugis, magnum aliquod aut ſecretum bonum ineſſe ſuſpicemur. *I have therefore provided a remedy in this little treatiſe to mitigate this diſeaſe, for my ſelfe and others (if they will as many doe,) have any confidence of an unknown phyſitian. Heere alſo the patient may truſt without danger; and knowing once the quality of the potion, take as little as it pleaſeth him ſelfe. For the needleſſe*

leſſe (which ſome perhaps, malevolent eſteemers of other mens endeavours, may object) ſubject of this booke; I will anſwer with a learned Philologer: Stultum eſt, certe ſerum nimis jam demum incipere miſereri chartarum, quæ tam diù, tam miſerè, ſine omni gratia perierunt, & pereunt quotidie. Beſides, Scribimus indocti doctiq; And there is not (if we beleeve Pliny) any booke out of which the laborious, and candid reader, may not collect ſome profit. How ever I have made it publique for to ſerve my owne turne; who have now one, I may not repent to leave this unto, as a legacy, or direction. But I would be willing to benefit more, and amongſt

mongſt the reſt my courteous, and benevolent reader otherwiſe.

Optarem ut placeam, ſin minus
ut taceam

From my houſe. At
Warneford. T. N.

3. *Feb.* 1642.

A Treatiſe of direction; how to travaile profitably, and ſafely into forraigne Countries.

NOw therefore, that we may methodically ſigne thoſe precepts, which in the epiſtle we have generally premiſed, it will not be impertinent to bring before the reader, their logicall diſtribution: and firſt that we may profitably bend our directions, let us behold the end, unto which, your reſolution and my ſpeech ought to be referred. *The end therefore of diſcreet Travaile, is Wiſedome*: which undertaken

with a fortunate preparation, is circumscribed with two bounds, to wit, men travaile for experience sake, and the hardning of the bodies faculties; or, for to better the gifts of the mind. The first cause of experience, and bettering the inward parts, carried *Plato* into *Ægypt*, *Pythagoras* into those regions of *Italy*, which were then called, the greater *Græcia*, and ushered *Apollonius* (that I may use the words of *Hierom*) unto the scorched desarts of *India*, and the secret conclave of the Sunne. The latter moved those great warriors (if wee allow not the desire, of renowne to bee the only cause) *Alexander* and *Iulius*

lius to take farre Iourneyes, that they might not only in words, but in verity prove themselves as well hardy, as valiant.

Therefore that great *Macedonian* monarch, when hee observed a Common Souldier frozen almost to death by passing through those mountainous Counties; descending from his throne, or chaire of state, placed the halfe dead souldier therein, that after those delicacies of ambition, which hee bought by the endeavours of the common souldier, hee might obtaine the fame of a compassionate and hardy man. So often *Iulius Cæsar*, that true, and legitimate

son of *Mars*, as wel in his descent, as actions, was wont to take, not only the same diet, and lodging with the meanest of his souldiers: but some times upon especiall occasion, he was used to prevent the marches, and with incredible celerity to passe one hundred miles within the compasse of one day. Rightly did these famous chieftaines understand that true, and ancient sentence of the poet *Timocles* in *Athenæus*: l. 6.

Each noble soule most labours takes,
for Why?
His honours issue from his Industrie.

Heated with this Imagination, did *Alexander* after the laborious siege of the City *Oxidrace*, leapt in a most ardent sweat, into the river *Cephysus*

Cephysus: that by enduring at the same time the heat of the south, and the cold of the north, he might shew the strong composition of his body, and the Invincible tolerance of his mind. But much more was the wonderfull tolerance of the Phylosophers, as though there had among them beene this only strife, which should be able to endure most. For *Zeno* the master or beginner of the stoick sect, when he might have lived safe in his owne Countrey, travelled out of desire of encreasing his knowledge, and shewing his constancy, into *Sicilie*, to the City of *Phalaris* that most inhumane Tyrant, named *Agrigentum*, being so confident of his Towne

owne abilities in enduring, saith *Valerius l.*3. that by his precepts, the barbarous ferity of the people, and cruell savage in humanity of the Tyrant himselfe might be mollified. A Philosopher also of the same name being entertained by *Nearchus* likewise a most fierce Tyrant, and after some conspiracy against him being taken and also freed from the tortures of the rack upon hope of some farther Confession, approching neere unto that monster of men, he so strongely fastned with his teeth upon the eare of the Tyrant, that he bit his eare from his head; neither left his hold until his bowels were plucked forth. Strange are the examples of *Anaxarchus*, *Theodorus*, *Calanus* the Indian

dian, & of other Gymnosophists, which we read of their tollerance in this, and other authors: al which to adde unto this Topique will be both tedious, and unnecessary. And certainely this is most plainely Confessed, by al that read the examples of histories, that men which have beene Inclined to travaile have nothing so much desired, as glory, and credit, amongst those forraigne nations where they have beene entertained, which some have endeavoured to obtaine by the vigour of the minde, and the faculties of an understanding, shining with the sparkes of vertues and learning: others have laboured to get by the vastnesse, strength, patience, and

agility of their bodies. But this ostentation of bodily strength is more sordid, then the other, which is most ingeniously decyphered by the witty Poet *Martiall*.

Hoc ego tuque sumus: sed quod sum non potes esse.
Tu, quod es è populo, quilibet esse potest.
We both have humane shape: but what I am
Doe what thou wilt, thou canst scarce ever bee.
But such a one as thou, each Cobler can
Or any worme of the Vulgarity.

Homer also, a most exquisite morall Philosopher and Poet, being about to designe the perfect lineaments of a discreet Travellour, doth not assigne him the strength of *Ajax*, or the cholerique fury of *Diomed*,

Diomed, but under the person of *Vlisses* frameth him, a subtle observer of mens manners and rites politique; for this was hee,

Which often and with good discretion saw
Each Cities manners, and each nations Law.
And many troubles harbour'd in his minde
How he againe his native home might find.

Or as *Horace* paraphraseth:

Which Conquerour of Troy, had many seene
Of Cities, and in many places beene:
Which by providing for his sottish Crew,
Himselfe into ful many Troubles drew.

And yet by strict observance of whats past
Through many waves, saw his owne home at last.

As it were exemplarily treading out the pathes of the most grave Philosophers, and Travaling to learne experience, and teach prudence. Not as many braine-sicke Travellours doe in these times; which live from day to day, as the proverbe is; and being overheated by a furious brain, doe skip in forraigne Countries, without method or discretion, from one place to another: or inflamed with an incessant desire of dancing up and downe, practise nothing else, but to advance their unruly and headlong passions. These a consideration

tion of their universall emptinesse both in braine and purse (any wise and prudent man would suppose) if they had but one Dramme of discretion, would send backe, although with loss into their Countries. Infinite numbers of which summer Birds, that are onely like swallowes or Cuckowes, good for the sack and smoke in the chimnies, doe so overheate themselves with hot exotique wines and fruits, perpetually gowstering on the *French* or *Italian* delicates, that scarce one of 10 returneth home alive. How many at the assault of the *Groine* and *Lisbone*, when *Don Antonio* the base would have recovered *Portugal*, were sent unto their latest homes in a

forraigne

forraigne soile by heedlesse devouring of out-landish foode; here numbers dyed (as one speaketh) and distempers were Conquerours over the English Victors. The same fortune run many of our young lusty merchants and marriners *In Iava*, at *Bantam*; at the *Moluccaes*, *Amboina*, *Banda*, the gulfe of *Bengala*, *Coromandel*, *Pegu*, *Tenussery*, *Mocasser*, *Achen*, *Sumatra*, *Zeilan*, and finally in all those hot Countries of *China* and *Iapon*; which doe overthrow your health with the hot fruits of those Countries, and by excessive drinking of a strong wine, Called *Arecca*, Common throughout all the east, and with the contagious women, and almost as Contagious

ous heat of the Country. And many (if not to many) are those, which wearied with the delights of their owne Country, see *Italy*, *Spaine*, *France*, upon as hard conditions: which besides the Inconvenience of French affronts, and *Rodomantode* duels, Spanish Inquisitions, and Italian suspitions (with *Naples* buttons sometimes to boot) run them into many irrecoverable hazards. Pity it is (saith a discreet Travellour) that the parents, tutours, guardians, and friends will permit, much lesse egge on rash inconsiderate hot headed spirits, and vaine glorious brain-sick youths; whose only studies at home hath beene their cup, pipe and some butterfly Vanities, from the frying-

pan

pan into the fire; from Domesticall into forraign madnesse; as though the change of Ayre for a feav'rish body & an ill temperd mind, were to be preferred neere the seaside, when as *Horace* rightly sayeth,

Those which beyond the sea doe run
Ill taught, the climate only change
But not their minds, now quite undone
Since they were suffred thus to rage.

For if the most Crafty *Vlisses* himself could scarce after Innumerable hazards, and losse of his companions, see the smoke fume out his owne palace in *Ithaca*, and was knowne by none of his friends, except by one old mastiffe (which it seem'd liv'd longer then curres doe now a daies) what shall wee think of their unhappy cour-

ses,

ſes, which having neither wit, age, nor experience; ruine all their patrimony at home, and cannot ſpare, when they moſt abound? Certainely ſuch brainſick skippers (as *Lipſius* ſpeaketh) are like to returne more fooles then they went forth. For ſuch endeavour not to make better their minds faculties; but only deſire to jette up and downe, that they may know the length of the waies, and the names of the cities. There ought therfore to be limits, and bounds ſet before theſe travellers, or rather Skippers, that may opportunely keepe them in the path way of diſcretion.

The firſt limit therefore ought to be, the Conſideration of our purpoſe; and to what end (as the

Poet

Poet ſpeaketh, we are ordained, what the order of things is, what Courſe of life wil befit us; what may be the vocation of our neceſſity and Inclination.

Alſo whether it bee convenient for our naturall addictions, the health of our bodies, the profit of our affaires, and the manner of our Converſation to travell. Then it is neceſſary to obſerve into what kind of regions, and ſorts of men we are to paſſe: as alſo what things are neceſſary for ſuch a reſolution: and in all theſe circumſtances we muſt take great care leaſt we bee deceaved. That which followes is that we muſt have a regard of wel ſetling thoſe things we leave behind us, and not (as ſome doe)

ought

ought wee to thinke, that our estates will follow us from one land unto another. There must be some certaine end (as *Persius* saith) unto which wee must direct our actions, and a certaine marke or scope to be aimed at, must alwaies be before us. The longest day hath a night following, which Cometh although slowly, yet at length it arriveth by degrees. The long Iourney too hath an end, and breatheth into a fainting period it being the generall aime of all discreet Travellours, there to dy, where they have beene borne, to end their lives in their native soile although, as the Ancient Poet hath it.

To heaven still, we find an equall way
Whither

Whither at home, or elſe abroad we ſtay.

Yet (as *Tully* ſpeaketh) our Country hath in it a certaine inticing ſweetneſſe, and delight, that young men oftentimes doe affect the very beames of thoſe houſes in which they were borne. Wherefore let every diſcreet Travellour, build or ſettle ſome manſion in his owne Country, if he be able; that he may be the more gratefully receaved at his returne: otherwiſe he is rather an exile then a Travellour, neither travelleth ſuch an one that he may come home more ſufficient, and better inſtructed: but if he repaſſe by chance, that he may appeare more deſperate, and unhappy. Or oftentimes it happeneth

peneth, that he which contemneth, and Slighteth his Country, is slighted also by his Country. Therefore let each Travellour settle his affaires, as well, as he may, before his departure. For in his owne Country and family each wise man doth use first to begin Vniformity.

These things being warily observed, it is necessary to purge the mind from the dreggs of ill humours, and violent passions: and first of those innate bitternesses, which with their sharpenesse infect each thing we taste: next those impolished crudities, which may disgust forraigne nations. For every severall clymate hath amongst the ruder sort of Inhabitants some humours,

mours, and whimsies predominant; which carry with them a distast being Iudged by the palate of a stranger. so the French are accompted vnconstant and rash; the Spaniards proud, and vaineglorious; the Italian suspitious and revengefull; the Germans, blockish and heavy; the Sicylians, Luxurious and effeminate; the Polonian, barbarous and insolent; the Russe, Cruell, and yet parasiticall; the Hungarian, furious and distasteful. Generally also the Europeans are dreadlesse and rash, the Asians slothfull and effeminate; the African subtile and mercilesse; the American savage and heathenish. Our extravagant humours therefore, when we Travell are to be

polished

poliſhed with the raſor of a mild and well qualified temper, that a man may Converſe with forreigners, without ſhame to his Countreymen, or offence to ſtrangers. For nothing, in my opinion is more dangerous, and madde then for a Travellour in ſtrange regions to commit thoſe things, which being not fitted to the civility and cuſtome of the places, he converſeth in, may call into queſtion the genius of his Country, and the Ability of his owne diſcretion; ſo that if any ſudden affront or miſchance happen, he may ſeeme to beare it deſervedly, whilſt his owne ill carriage may be made the occaſion of his unhappy ſucceſſe.

It is therefore a very neceſſary and

and considerable worke for all discreet Travellours to cleare themselves of the burthen of unnecessary passions before they depart from home. For it is a very difficult matter to polish ones education in that place, where all the faculties of nature are so put out of order, that scarcely our best endeavours can free our selves from many hazards, and inconveniences. For aptly doth agree to many, which neglect this rule, that saying of the Poet *Horace*:

They change oft-times the clime
not manners, which doe passe
Their Country shoares—Yea often (as *Seneca* hath it) passions, the frailties and Infirmities of humane nature do most frequently follow those

those wanderers, which depart from their Country out of a vaine wearineſſe or Curioſity: whileſt thoſe ſincere abilities which they poſſeſſed at home are infected with Exotique contagions. Neither are thoſe paſſions eaſed or cured by time, which are rather increaſed by practiſing Trifles. And in another place the ſame learned and judicious Philoſopher: Thou art about to change thy Country: but obſerve, if by avoiding that, thou canſt avoide thy ſelfe; and not rather contrariwiſe; thou beareſt not about thee, the aggravation of thy miſchievous paſsions.

As thoſe which are ſicke of a feaver unquietly toſſe, and tumble

ble themſelves about, vainely hoping for eaſe: ſo many times doe thoſe, which being ſicke and diſeaſed in their minds change climates, deſiring to remedy their ungoverned affections. For this is the way rather to uncover, then to take away the diſeaſe: to confeſſe & betray this inward heate, and not to heale it. Elegantly ſaith the Roman wiſe man: It is the property of a ſick man to endure nothing long, but rather to uſe changes as remedies. Hence are thoſe wandring peregrinations undertaken, and many ſhoares paſſed over, and ſometimes by land, other times by ſea, over-wearied inconſtancy contemning her plea-

ſant

sant abode, is imployed. Such therefore doe rather fly away from, then avoide troubles, as that hart in *Virgill.*

Whom 'mongst the Cresian Forrests with a dart
The huntesman wounds: he feeling once the smart (gone,
Flies swift away, & to the woods is
The Cretan woods, and now forgets his home.

But yet this flight is but to little purpose, because as the same Poet addes.

Vnto his side doth sticke
The barbed dart, which first his ribbs did prick.

Therefore before a discreet travellour doth undertake any Iourney or Peregrination, he

ought to reduce his paſſions to to the rule of Tranquillity ; that ſo he may walke in the pathes of reaſon, and felicity. Let his Courſe alſo looke generally upon that which is vertuous : For that which in it ſelfe is honeſt, is profitable for all men : as the obſervation of cuſtomes, habits, rites, governments of thoſe men and commonwealths which we ſee; which ought not to be negligently forgotten, or ſupinely obſerved. And therefore moſt wiſely did thoſe Ancients, and amongſt our later travellours, ſome few of the moſt judicious, which did commit to their briefe note-books the adventures of each day : and the notable Acts of each weeke

to

to their diaries, Kalendars & Ephemerides; from the conciſe magazine of which ſmal library, they might (in *Macrobius* his ſence) as from a ſtore-houſe, drawne out plenty of proviſion, to put of the famine or barrenneſſe of oblivion, or their confuſed memorials. For the Table book, and this briefe kind of writing, is the index & life of memory; and may be made the Ingenions inlargement, of thoſe things, which new matter may conſumate, and finiſh. Vpon this graſſe let each laborious oxe ruminate, that at length, he may be able to tread out the pure and ſolid Corne of obſervation. And leaſt the forme of this kind of obſervation may halt, in a Iudici-

ous Travellour ought to instruct his mind with the arts (amongst which painting and limming are of best accompt) and liberall sciences, that with their aide and direction, their notes may be reduced to a methodicall order and forme. Not after the manner of some ignorant Triflers, which while they want matter, and vdnerstanding, gather together heapes of vanities; or being blinded with faction and prejudice only sort but such thinges, which are pleasing to their passions, and the Current of the times; utterly neglecting, and refusing those things, which may either rectify the error, or amend their iudgement, but how to

support

ſupport theſe injudicious wanderers, the generall Topiques which follow may not unfitly be obſerved.

Now therefore will I endeavour to ſigne out limits, which may regularly direct thoſe, which purpoſe to touch upon forraigne ſhoares. It ſhall be therefore neceſſary for thoſe which enter a ſtrange Country, to obſerve theſe two things; with whom to remaine, and in what place. For ſome, whileſt they paſſe not to the chiefeſt and moſt noted places of the Countrey they now are in, but to ſome ſordid and meane Townes, rather ſeeke a lurking for corner their ignorance, then a place for inſtruction. A ſtranger

therefore must labour and endeavour, (if he may without any great inconvenience) to seeke the chiefe seat and head of the Kingdome, wherein he resideth; neither that, in any violent hast, but by degrees: that the Iuice of his understanding may draw unto it the manners of the Inferiour regions, and in a manner naturalize them, that so more safely and easily, he may arrive at the summe of his wishes. Aptly doth *Tacitus* teach vs this necessity in the sixth booke of his Annals Chap. 8. instancing of *Phraates* the Parthian, which being placed in the roome of *Artabanus* by the Emperor *Tiberius*, whileſt over suddenly he leaveth his Roman Customes, and followeth

loweth the guise of the *Parthians*, he being not able to brook so suddaine a change, falleth sick and dyeth. In the same manner one *Tho. Randolph* in Queen *Elizabeths* time being Embassador to *Ivan Vasilonoch* Emperour of *Moscovia*, reporteth himselfe to have narrowly avoided death or extreame sickenesse, which he had gotten, by changing his English habit overquickly into a Russian apparell. For the sodaine change of any habituated Custome, is so dangerous, that sometimes ordinary things disused bring on the necessity of death. Wherefore by degrees, the forces of custome are to be mollifyed or hardned according to the nature and customes

of the place, to which we intend to Travell, that when we come to the mature places of obſervation; we may ſhew no infections of bitterneſſe and ſpleene. This preparation being orderly practiſed, we ought to proceed warily to the chiefeſt places of the Kingdome. I call not thoſe places the chiefeſt, wheré the Court doth uſually reſide, (which ſometimes chooſeth the moſt pleaſant, not famous places) but thoſe Cities, which are moſt ancient, populous, noble, beſt ſerved with merchandizes, and if thou haſt any ſmacke of learning, where there is ſome *Academy*; as in *France*, *Paris*, and *Monpellier*; in *Italy*, *Rome Bonona*, and *Padua*: *in Spain*

Spaine *Toledo* and *Salamanca*; in *Germany* *Strausburg*, and *Basilt*: from the happy concurrence of which famous places, not only all sorts of exquisite learning but the very genius of urbanity, and civility; and the sum of all profitable Conversation is to be enjoyed. In which places commerces of all sorts are used, the Treasure of all humane knowledge is layed up, and all other conveniences to advance a Travailour to the height of civill knowledge are to be found out. Here also are not only bookes Containing all sciences, (which may perhaps not over please, the unstable heads of some jetting passengers) but the most humane and lively Volumes

of famous men; whose discourses, exercises, and polite conversations (if they be seriously admitted into a mans minde) are the best epitomes of those regions. In such places, as in the *Cyrhan* groves, and *Parnassean* hils, a Travellour resolving to stay; he ought so to frame and settle himselfe, that his mind be not precipitate, and unconstant, and so may loose, by to nimble and frequent motion, its due and observable considerations: and least by to nimble departing out of the right path of Iudgement, it may not shew the sudden Capacity of an Ingenious understanding, but the heady rashnesse and too apprehensive wearinesse of a stable happinesse.

To

To this obſervation, ſucceedeth, that a Travellour having Converſation, with learned men, ſhould firſt rather endeavour to learne, then be ready to ſpeake, and to underſtand then to teach. Firſt it is a great and eſpeciall hinderance of wiſedome to ſpeake much; and to deſire the opinion of a ready orator, without knowledge or ſufficiency. For pride and a bolder Carriage then uſuall, are vices moſt contrary to the humility of Inſtruction; which vices ſtriving to ſend forth the ſounds of an arrogant expreſſion, often ſhew a ſelfe love and ignorant vanity in the ſpeaker. We muſt therefore labour to obſerve with a gentle, and quiet behaviour, being quali-

fied

fied rather, with the desire of Instruction, then, wearied with the distaſt of information. Neither (as many doe) let us thinke our ſelves in the gallery, before we are entered into the parlour. For many (as *Seneca* well adviſeth,) had arrived unto the perfection of learning; if they had not ſuppoſed themſelves perfect to ſoone. This evill is to be avoided, becauſe it is moſt common, and yet not ſo common as dangerous. For now a daies nothing is ſo uſuall, as for ſome proud, ſwelling, empty, unskilfull gul-gallant to fall into the extremity of arrogant babling; and being intoxicated with the heat of vaine glory, and ſelfe love, to boile out trifles, and

and ridiculous language. And although this vice be to be abhorred every where, as a miſchiefe which is a very great enemy, unto all quiet and ſober communication; yet eſpecially it is to be ſhunned by a Travellour into forraigne Countries, unto whom all things ought to ſeeme ſtrange, and new; unleſſe he deſire to appeare imprudent, or at at leaſtwiſe improvident. And therefore *Lipſius* ſpeaketh aptly: Almoſt every man of the meaneſt ſort can babble, wander, diſcourſe foppiſhly, and ramble without feare or wit from one place to another: but few can learne and ſearch with quietneſſe and diſcretion; which is the true end of

Travailing

Travelling. Refer therefore more to thy Instruction, and sufficiency reall, then to the vaine glorious ostentation of babling, and to that infectious itch of immethodicall prating. Neither unfitly only doth the over-nimble discourser in forraigne Countries let slip his words, but sometimes dangerously. For it is a very hard thing for a man that talketh much, sometimes not to faile: although he knoweth the matter of which he discourseth: but it is impossible for a man which knoweth not the manners and customes of the men and place before whom and where he is, to deliver his minde, not to erre and sometimes most grossely to be deceaved. Therefore

let

let every wiſe Travellour, with as much care as he may, ſacrifice unto the two ſhrines, to wit, of memory and ſilence: to memory, that he may hold faſt all things, which are good and profitable (for he ſhall according to the phraſe of *Martiall*, ſee ſome few good things, many indifferent, and very many ill examples:) and that alſo he may refuſe the things, which are not Convenient for a well nurtured education to follow: like thoſe ſtrong and profitable ſcaines or nets, which reſerve the great and large fiſhes, but let the worthleſſe ſmall fry drop backe againe into the ſea. Let him alſo ſacrifice to ſilence, if not equally, yet in a plentifull meaſure,

sure, because he which according to the Poet, is like water in a sieve, is to full of holes to reserve with judgement any matter of important consequence. But thou art ready to reply; or rather peremptorily question me. Dost thou prohibit a Travellour to use the benefit of his Tonuge, which is most acceptable to most men, and often serveth better then a carvoch to passe away the dull houres. I answer, that my purpose is not to stop their mouthes, which with discretion can bridle their discourse: but only thus much I admonish thee, that thou beest not a perpetuall utterer of thy owne concernements. Take liberty (in „ gods name, saith a wise man;)

of

„ of ſpeaking, not only on the
„ way, but in the Inne, if thou fin-
„ deſt fit co.npany : yea in any
„ convenient place, neither only
„ before ſupper, but at, and after
„ it. But let thy ſpeech tend to
„ ſome one of theſe ends;
„ which ſeeke and enquire of the
„ manners, lawes, ſite, and con-
„ dition of each city; I adde, which
„ diſcourſe of the Princes, warres
„ Events, and whatſoever is rare
„ and unuſuall. But alwaies
„ thinke more wiſedome to be
„ placed in few then many words,
„ ſo the queſtions be appoſite and
„ pithy. Seeke and enquire there-
fore rather like a ſcholler, then like
a Teacher. Diſcourſe of other mens
actions, reſound not thy owne
Knowledge

knowledge or vaine glorious praiſes.

For that Travellour, which can abſtaine from any gloſſe of his owne commendations, cõmeth neere the rundell of perfection, and is both happy, and Iudicious. To the diſcreet modeſty of which elocution, two obſervations do occur: the firſt is alwaies to endeavour (if thou haſt not given thy name unto the muſes and their inſtructions, whereby to increaſe, or at leaſt wiſe lay the foundation of the neighbouring languages) to get the acquaintance of honeſt and learned men. From theſe many helpes may be eaſily obtained. For by their meanes thou ſhalt be able to view and underſtand, all the ancient

ancient and moderne monuments, worthy the ſight in the citys thou paſſeſt, thou ſhalt have the entrance into the moſt famous libraries, ſchooles, and Colledges, and ſee, not only the outward furniture, but the inmoſt riches, of thoſe happy receptacles: beſides by the company of theſe, thou ſhalt avoide all thoſe circumforaneous and light-headed ramblers, which inſinuate themſelves, and their companies into the ſociety of unbridled young Travellours, and often, by the corrupting of the manners, lead them into all manner of hazard. For moſt True is that ſentence of a learned moraliſt: *All thoſe which indulge Luxurious Courſes, doe decline a follower*

of

of Learning, and ingenuitie with a kind of deteſtation. And this great Commodity, ſhall they alſo, obtaine, by this happy converſation: that they ſhall (if they will) rectify, what before hath beene in their manners amiſſe. For learning often doth profit more, by deſtroying that which before was corrupt, then by implanting after the emendation of our natures, that which is ſincere; it being alwaies a greater labour to cleare, a woody and mariſh Country and to prepare, it then to ſow it. If this be ſo, how much importeth it a wary & experienced judgement (but moſt of all a raw and greene one,) to deſire the company of learned and honeſt men; by whoſe converſation

converſation ; a mans minde is oftner wholeſomely inſtructed, then vainely delighted? Notwithſtanding all theſe conveniences, moſt people of this latter age, doe ſtrictly deſire ſuch company, and name thoſe, moſt commonly, *good fellowes, and boone aſſociates*, which pleaſe them with ridiculous paſſages, and whet their Luxurious fancies, by flattering their effeminate *Inclinations* : and abhorre thoſe asſoure, and diſtaſtefull, which with their grave and ſerious admonitions open a way to vertue, and ſhut the paſſadges of vice: when contrariwiſe every diſcreet man, chuſeth, a friend, as one would doe a medicine for his health, the more *ſharpe*, the more

ſounde.

ſounde. And beſides; Not only there is no benefit gotten, by conſorting with fooliſh and deboiſt Company, but rather an infinite heape of miſchiefes; whileſt from their frivolous, and infectious diſcourſe, the hearers draw mudde, rather then water; and take pains to quench their thirſt, not in a river, but a Poole. For rightly ſayd that wiſe man *Seneca*, We ſooner accuſtome our ſelves to learne the ill qualities of thoſe, which are indifferently good, then their vertues. So *Alexander* the great (as *Quintilian* reporteth,) drew ſome vitious Imitations, from his maſter *Leonidas*, which being a valiant and martiall Emperour, he could not ſhake off. *Marcus Tullius* alſo recordeth

recordeth of ſome fantaſticall Rhetoricians, which being not able to expreſſe, the ſeverall graces, and exellencies of their tutours, endeavoured only to follow, and imitate, ſuch frivolous geſtures, which were moſt unproper for either of them. So eaſily doe moſt men fall downewards, and ſo prompt and ready a thing it is, to decline from the rough way of rough and laborious progreſſe of vertue, into the obvious path of vice and ſlothfullneſſe. True therefore is that ſaying of *Nilus*, The firſt paſſages of vertue, and Ingenious proceedings ſeeme hard unto the diſciple, becauſe the nature of man from it's very Infancy, is converſant in all licenſe and idle-

neſſe

neſſe; but to thoſe which armed with noble reſolution, have paſſed unto the middeſt of this ſteepe aſcent; the way ſeemeth altogether light and eaſy. For our ill manners being better qualifyed, with the mixture of good cuſtomes, at the length are quite aboliſhed with the memory of thoſe pleaſures, which abhorre from reaſon. Of the force and unhappy prevalency of this ſlothfull cuſtome, another learned moraliſt named *Diadochus* hath theſe words. Great is the force of Cuſtome, as well in ſociety as in all other things. For out of uſe proceedeth a habit, from a habit ariſeth a naturall neceſſity. Which to change is moſt hard, nay ſometimes

times impoſſible. It behoveth him therfore which deſireth to travaile with profit, and ſafetie, neither much to deſire company, nor (yet) to mixe with confuſed troopes, or yet to ramble to every meeting of ſtrange and vnknowne perſons. For the going abroad upon ſmall occaſions, conſumeth moſt pretious time; and the converſing with every triviall companion, either draweth fooliſh and dangerous tautology; or enticeth a man from thoſe diſciplines and exerciſes, which before he addicted himſelfe unto without hinderance. Let therefore a wiſe man abſtaine from the ordinary and confuſed com-

pany of men, and let him endeavour to conſort himſelfe with thoſe, from whom he may receave profitable information. For it doth often happen, that thoſe which are ſtrangers, and doe without much warineſſe deliver their mindes and opinions, are often enſnared by ſome certaine crafty Promoters or Informers, which often take away not only ſuch trifles as ones purſe, monie and raiment: but alſo when they have done that and much more, theſe men being conſcious of their own unworthineſſe and obnoxious to the torments of an unquiet conſcience, they intice the ſecure prater into ſome velita-

Oh how true is this.

velitation or ſtrife of language, which being by them craftily exaggerated, at length grows into or produces a capitall crime. And ſo often periſheth with his unprofitable, and rowling eloquence, that unhappy travellour, whoſe aime and vaine-glory, is to be knowne & honored by his rowling tongue. Let therfore every man, which pretendeth to enjoy the leaſt dramme of diſcretion, judiciouſly and adviſedly conſider what, and before whom hee intendeth to ſpeak: neither let him weigh only his conſcience, the plaine meaning and ſence of thoſe things which he is about to declare; but the conſequence

of those things he purposeth to discourse on, and the fidelity of the hearers before whom those flying words are to be let slipp. For there are many, especially in forraigne Nations (amongst whom much is consecrated to guile, and little to honesty) which are of soe heady and forward a malice, that they study, endeavour, and labour nothing more, then to entice men into the snares of hasty language, from the dangerous implications of which, a sodaine ruine may like some quick flashes of lightning, arise. Therefore let every wary Travellour; set a watch upon his lipps, (which *Homer* calleth *septum Dentium*) *sive* ἐν

ὀδον-

ὀδόντων ἔρκον, although hee may seeme able to discourse, subtly, eloquently, and politely, yea and perhaps, without offence of the hearers. For amongst many the very nimblenesse, and affable curiosity of the Wit, stirreth up malice; and those which thinke to excell others, and to gaine a generall admiration from their hearers, or rather spectators, are not seldome rent, into many disgraces, by the biting and venemous teeth of snarling envy.

Notwithstanding a meane ought to bee imposed upon this suspition, only before the unknowne rabble let this caution be exactly observed. But

if thou haſt (perhaps) gotten a boſome friend, a man whom thou haſt obſerved to be diſcreet, and cordiall; and ſuch an one, whom thou haſt tyed unto thy affaires, with the eternall bands of affection; open thy minde to this man; but diſcreetly and warily: proceeding after the manner of *Scipio* the *African*, with his friend *Servilius*, as *Ennius* reporteth.

About to ſpeake, he cal's his friend, with whome
Oft lovingly and freely at his home
He had diſcourſ'd, (when oft the day grew late,)
Of things were done, where that the Senate ſate.

To

To whom most freely he might talke his minde
And of all businesse a sure closet finde.
With whom he pleasure great had tane, and Ioy;
Whose noble soule no sentence bad can sway.
A man that mild is, learned, faithfull, just,
Of nature sweet, that never brake his trust.
Of tongue facile and fluent, and content
With that which is his owne, and fairly spent.
Discreet, and speaking in good season, all
That he attempts to utter; which can call

To minde old and new actions, and can finde
For secrets, a close harbour in his minde.

If thou hast the good fortune to obtaine, so true a picture of friendship, as this description doth afford, thou mayst not feare to trust those secrets unto his safe custody; which may discreetly be permitted for a faithfull man to know. Yet ought good caution to be used, least that our Iudgement be deceaved, and left under the cover of friendship, may be hidden, the enticing and dangerous practises of a malitious enemy. Poisons are often given (saith *Hierom*) covered with hony, and those vices

vices often deceave, wich are adorned outwardly with the shape of vertues, *Ovid* speaketh rightly.

A safe and common way it is, for to deceave,
Vnder pretence of love which true love doth bereave.

And to the same purpose *Lucretius*:

For as the Nurses which to children give
Troubled with wormes those vermin to derive
The bitter Century root, doe touch the cuppe
About the brims with a delitious suppe:
That so the silly knowledge of the child

May drinke the bitter potion, made thus mild.

Even thus alſo doe theſe Quackſalvers of vitious and corrupt manners, endeavour to ſet of with faire outward appearances, thoſe polluted actions, they endeavour to infect others withall. For the moſt impudent forehead cannot chuſe but bluſh to commend any vice in its owne native vileneſſe, and abhorre to invite men to theſe rockes of the *Syrens*, without the outward *Tinctures* of cuſtome and luxury. Wherefore with great caution and moſt diligent obſervation, let that friend (what ſoever he may appeare) with whom thou meaneſt

neſt to participate thy counſels, be heeded: becauſe true friendſhip is rightly conglutinated, „ and ioyned amongſt none, but „ thoſe which be equalls; and „ although one may be un- „ equall before this knot, yet „ doth it allwaies after this re- „ ciprocall affection, equalize „ them into the ſame degree of „ fortune, and correſpondence: rightly therefore ſpeaketh that eloquent Roman Lawyer *Minutius fælix: Friendſhip doth alwaies either finde or make men equalls.* And St. Hierom *let a particular man gliſter with golden robes, and from his large cheſtes, let his ſhining plate be produced.* Charity cannot be exceeded; love and affection

affection are not to be bought with money: Friendship which once can end, hath never beene true or sincere. Thence also hath proceeded that ancient proverbe of the Greekes; *That all things amongst friends are common*: becauſe the parity and equality of their minds doth ſo communicate all outward goods of fortune, that the greatneſſe of the one can never be a hinderance unto the meaneſſe of the other. But this parity of mindes, ſeemes rather to proceede, from the ſource of their common inclination to vertue, and not from the contrary apparent quality. Which conſent is ſo rare, and in a manner ſo impoſſible

impossible to find, that wē may easily conjecture the hardnesse of it from this one demonstration. For who almost amongst the generall and moderne sort of people, doth not desire to creepe into his neighbours secrets with the intent to destroy him, with a subtle and crafty intention, being rather armed for ruine, then prepared to require the mutuall aide, and helpe of a friend? Many faire glozes and shewes may be ready (perhaps) amongst the company of our equalls, many plausible, and enticing pretences; either of favour with superiour magistrates, by interposing some efficacious petition,

Oh how true!

petitiō, or by directing our familiar affaires, in a ſeeming ſmooth Courſe; which ſubtleties are wonderfully affected, by thoſe which rather deſire to abandon, then to ſeeke cordially for true friendſhip: Whereby they may perſwade raw young men, that they are moſt honeſt and right hearted good natures, and perhaps by theſe ſleights, they may purchaſe the opinion of wiſe men, being the more able by theſe jugglings to ſet upon the ſecure innocent, now over confident of their fidelities: when at the ſame moment in their hearts reigneth all ſort of guile, envy, malice, hatred, emulation and heart-burnings, which like

the

the *Trojans* out of the fatall horse of *Epeus*, doe with a number of most strange and sodaine calumniations, rush out upon their seeure enemy, and drive him into perpetuall ruine and despaire. What feare, amazement, griefe, and horrour falleth then upon those, which giving credit, unto these mens *Syrenian* enchantments, thought all their secrets, and open follies to be buried in oblivion. What teares, what mourning?

When th' image of that sad night
did appeare
Which was the last time of our being
heere.

Therefore especially beware, unto whom and what thou speakest

keſt, and whom thou chooſeſt to be thy boſome friend. Yea playing any game with thy own brother by *Heſiods* direction.

--- A Witneſſe chooſe
Leaſt thou his love, or elſe thy money looſe.

Conſider therefore maturely before thou plighteſt the troth of mutuall affection with any man, unto whom thou doſt truſt thy ſelfe. For acutely of this Cautele ſpeaketh *Theogonis* in his learned morall directions to his friend.

About thy friendſhip my mind troubled is,
Whither in love or hatred I may miſſe.

Theſe paſſages ſo obnoxious to

to dangers (perhaps) the too ſecure reader wil hardly beleeve; ſaying it is the property of a minde vexing it ſelfe before neceſſity doth require, to wait and expect it's owne dangers; often uſing that ſentence of the ancient Poet.

He that death in health doth feare,
Looſeth all his quiet here.

Iudging it alſo to be an eaſier condition not to live at all, then to be coop'd up with ſo many Circumſtances and conſiderations. And as thoſe, which are tortured by unskilfull and ſlow Phyſitions, would rather periſh by the head ſtrong obedience, unto their owne inflamed appetites, and irregular diſgeſtion, then

then live according to thoſe pre-
cepts, which are the means of
health. So theſe improvident men
would rather permit all their
affaires to meere chance, and the
uncertaine current of the times,
then to regulate themſelves, in
chooſing the demonſtrations of
experience. To theſe men puffed
up with the opinion of their
own ſufficiency (that I may paſſe
over the ſluggiſh heavineſs of o-
thers) we write not; nor greedi-
ly deſire thoſe mens taſtes, whoſe
ſtomackes being already filled
with crude humours, doe not
only contemne (as the Poet
ſpeaketh) ordinary viands, but
ſoone diſguſt the pureſt elixar
of philoſophy. To theſe I ſay,

I propoſe not the hard fates of ſundry armies, regions, cities, Ilands, which have ſodainly periſhed, with to much confidence and preſumption of ſecurity. But before theſe mens faces I exhibite the idea of their converſations, ſelected out of choice and true Hiſtories; which have brought upon themſelves ſodaine deaths, and moſt unfortunate ruines, by over much truſt unto thoſe which have deceaved their profeſſions, and carryed two faces under one hood. Let therefore any ſupine or negligent frequenter of every publique ſociety they meet, look upon the conſpiracy of *Vibulenus* againſt *Blæſus* mentioned in the firſt booke of

Cornelius

Cornelius Tacitus his Annals: and afterwards let him obſerve, the fained and guilefull friendſhip of *Cæpio Criſpinus*, towards his *Prætor* of *Bythinia*, *Granius Marcellus*: who having receaved from him, both encreaſe of many honours, and divers other benefits, becauſe he could *Not to his owne deſires encreaſe his fortunes*, accuſed his friend unto that moſt cruell Emperour. *Tiberius*, that he ſpoke ill againſt and inveighed at the wicked and diſſolute life of the Emperour. This mans ill example (ſaith *Cor.* farther) did *Romanus Hiſpo*, and many others follow; which enquiring into many mens lives and actions,

actions, did continually ſearch about for ſome occaſion, whereby to feede the cruell deſires of their Tyrannicall Prince. Hence (ſaith my author) many poore raſcalls following this promoter, became rich, which by theſe baſe and unworthy practiſes from the moſt meane places of birth and fortune, lifting up their heads, were upon a ſodaine growne to be moſt powerfull and fortunate. Turne to the 7. chap. of the ſecond booke of *Annals*, and there thou ſhalt find *Libo Druſus* accuſed of treaſon by his moſt intimate and familiar friend *Firmus Cato*. *Druſus* (it is the hiſtorians report) by his ill and deboiſt example,

example, this *Cato*, enticed and lead on to all laſciviouſneſſe; and afterwards drew him into debt; and engaged his land in morgages and uſury: And moſt faithfully for a Time did he deale with this his friend in their common affaires; untill he had gotten firme arguments and witneſſes to make good what he perfidiouſly intended. Theſe being once ready he openeth his accuſation unto *Fla. Veſcularius*, and thus under the *appearance of Friendſhip*, through moſt ignoble treachery, he brought his friend into the moſt hard extremity, he poſſibly could deviſe. But the deſperate youth ſuſpecting and beginning to vent this perfidious

fidious accuſation, declined into that height of griefe and paſſion, that he ran himſelfe through the body with his owne rapier. But this moderne example related by *Samuell Bruno* in his Portugall voyage; is a moſt exact teſtimony of the infidelity of many which make faire ſhewes and profeſſe, at the beginning of their acquaintance, much ſecrecy. There is a law (ſaith *Bruno*) in *Spaine*, that it is lawfull for no man whatſoever (except thoſe merchants which bring corne or other neceſſary proviſion into the Country) to carry thence any coine ſtamped in the Kings mint: He which tranſgreſſeth this law without redemption

demption is sold, and bound to the oare as a gally-slave; (and) his goods and ship confiscated. It fortuned at my being at *Lisbone* there rode in the Haven 4. ships; two of *Roterdam*, one of *Enchuisen*, and one also of *Ackerslought*, in these there was hidden besides many gemmes of the orientall Indies, great store of coined money. Three of the ships assoone as they might, hoised saile and departed without discovery. But the fourth, (being one of the *Roterdam*, ships) staied unfortunately behind. For the master or chiefe marchant of that ship, by name *Cornelius Hoppo*, a man well thought on, and of good esti-

mation

eſtimation amongſt his Country men, had entertained a young fellow for his ſcribe or ſecretary, which at the firſt appearance ſeemed to be very towardly, and diſcreet: but was indeed a very malitious, and inſolent natur'd fellow. This ſcribe a little before their intention of departure, entreated his maſter to lend him 500 Rials of 8. which (becauſe he refuſed to give an accompt how he meaned to diſpend them,) being denied, he moſt malitiouſly and treacherouſly forthwith repaired to the magiſtrate, accuſing his maſter, and other of his Countrymen for carrying away coined ſilver againſt the Law. Vpon this

accuſation; forthwith foure Spaniſh gallies filled with armed ſouldiers, are directed to ſearch the ſhip, which forthwith they did, found the moneys, and tooke away the other merchandiſe. But yet this baſe promooter had no ſhare of the prize (according to the law, which aſſigneth a third part to the accuſer) ſo that in this part, the proverbe was verifyed. The treaſon is often well liked, when the traitour is not regarded. This ſhip was after ſold, by the governour unto ſome merchants of *Germany*. Thus far *Bruno*. Not unlike is that practiſe of *Hen. Greens* mentioned in *Abacuck Pricket*

Pricket his voyage recorded in Mr. *Pur. Pilgrims*; who was kindly entertained (as ascribe) by *Hen. Hudson*, to serve in his last Northwest discovery, and at length betraied *Hudson* his sonne, and many more to the mercilesse element of the sea, or the more mercilesse Torment of hunger. The history is worth a reading and over-large to be in this place inserted. To these (besides what ordinary experience may afford) I could adde infinite store of examples out of *T. Livius*, & *Tacitus*, *Val. Maximus*, *Amm. Marcellinus*, and of publike calamities out of the Stratagems polemicall of *Iul. Frontinus*; but that already I have stayed to long

upon this evident observation, which must rather be the fruite of experience then of History: being rather contented to signe the very limits of the right passage of profitable travell, then to be troublesome all the way with overmuch chat; knowing in *Lucretius* his similitude,

That the rare seldome tone of the pure swan
Is better then all clamour that ere came
From the loquacious Cranes ---

Onely thus much let me adde by way of corollary, unto the former observation, that there are no Snares or dangers more full of ruine, then those

Oh how true!

those which proceed, and draw their beginnings, from the Inventions, and practices of our friends, servants, clients, sons, nay (which is scarce credible amongst many,) from the secret plots and machinations of those which desire to appeare our most loving, and complacent wives. For rightly said *Cicero*, when he assured his brother; that those evils are the most dangerous, which proceed from Domestique Authors. Truly speaketh also the satyricall Poet, in this rather wholesomely bitter, then scurrilously satyricall.

Oh Corydon Corydon! thinkest thou there may bee
A secret in a rich mans house thats free?

For if the ſervants hold their peace and ſpeak
Nothing at all, yet will his Cattell breake
Into a wild relation: dogs, nay poſts
Will before day declare to the next hoſtes
What he but thought at midnight: and will heare
What the head Cook, and Clarke ſaid o're their beere.
For (thinkeſt thou theſe doe feare t'invent a crime
Againſt their maſter? if at any time
They may by Rumours thoſe tough blowes once ſave
Or elſe revenge them, which their maſter gave
Nay rather then they'l ſecret keepe, what they

But

But Chance for to suspect, they'l slip away
And hunt the Corners of the streets, to heare
Or tell, what he doth in his wine or beere.
Aske these therefore what from me thou wouldst know;
They hold their peace: nay rather they will shew
A secret, then to drinke in private up
Of stollen wine, or the best Ale a cup.
We rightly ought to leade our lives for these
And many causes; but least that we leese
Our reputation, is the speciall cause
That should well teach us, rather then the lawes.

And

And in the ſixth concerning the humorous condition of the other part of a family, namely a wife; not unfitly the Satyre hath diſcourſed. For

There hardly is a woman to be found
That will not on each ſmall occaſion ſound
Louder then many clockes .... And the ancient Poet *Heſiod* giveth them this right character.
Then a good woman nothing better is
For to be had ; or to compleate our bliſſe.
Againe then an expenſive wife there's not
A fire more furious, or a flame more hot.
A fire that roaſteth men, without a brand:

A

A flame that soone consumeth goods and land.

Generally is this corollary comprized by *Petrarch* in his Epistle unto *Andreas* the Bishop of *Bononia*. There is nothing, quoth he, amongst all the difficulties of our life more hard to be kept in order, then fidelity. Therefore thou shalt perceave those which live with thee, *seldome merry*, often sorrowfull, never equall in their addictions, but alwaies various. I feare that saying of *Seneca* to *Lucilius*: Nothing sooner doth vanish, and grow distastefull, then affection. I feare that verse or exclamation of *Virgil* the prince of the latine poets: *O harmefull love! no wight can tell*;

What thou men too, dost oft compell!

Wherefore if to a man purposing to remaine in his owne Country, such dangers, snares, and entrapments are created by his owne people; nothing is more to be avoided by a Travellour then too much openesse especially if he have no friend, but such as *Bias* the Philosopher did use to choose, whom he againe might upon occasion hate: and if he suspecteth danger amongst some unknowne people as amongst wild and dangerous beasts These observations although he observe, yet let him avoide to expresse them in his countenance, gesture, or regard;

gard; either yet let him suffer them to appeare in that sparing discourse, he doth sometimes use: especially let him decline to shew any diffidence or distrust of those, with whom he more familiarly converseth at Table, or at leastwise any distast of their manners. For nothing is more inhumane, indiscreet or more undecent then to browbeat those which (bee they strangers, or otherwise) sit neere us at Table, or discourse with us familiarly. For by this meanes a Travellour outwardly designeth himselfe to be possessed with pusillanimity, and unworthy feare, and by his to humble submission armeth a-

gainst

againſt his throat, and reputation the ſword and weapon of every cut-throat: let him rather colour all exception with the various coverture of affability, and civill courteſy; That nothing may appeare in him obſcure, blew, or truculent, but that he may ſeeme to all feſtive, yet adorned with a certaine becomming gravity; that in his countenance may be diſcerned the vigor of a moderate, and well qualified ſpirit, mixed with a nimble and heroique influence. *Suetonius* relateth of *Auguſtus cæſar*, that he had eyes of ſo majeſtique a quality, that he ſeemed to dart from them, the very raies of Majeſtie. The

ſame

same is storied of *Theodosius* 1. by *Æmilius Probus*, in the dedication of that little (compend) commentary concerning the the lives of the most famous *Generals*, by some ascribed unto *Cor: Nepos*; where he speaketh unto his booke in this manner.

Feare not (my little booke) his yellow haire
Encircled with a sparkling Crowne.
But dare
For to salute his bright majestick eyes
Which carry splendour, like the
Serene skyes.

Titus also *Vespasian* from his Comitie mixed with his well tempered aspect, was called the very delight of the nations. So also in

also in his Panegyrique *Pliny* reporteth of *Trajan*, *pag*: 5, that he had an incredible dignity in his countenance; of whom *Sex. Aurelius Victor* reporteth, that he so caryed himselfe in the administration of the Imperiall affaires that the most admirable wits of the best writers can scarse expresse the dignity of his actions; so farre is it from the truth that *Plinie* did flatter this Prince, it now being the summe of all good subjects wishes to desire, their soveraignes may enjoy the peaceable times of *Augustus*, and the vertues of *Trajan*. *Claudian* also speaking of the right noble & valiant generall *Stilico* hath these words.

Then (in thy youth) most gravely didst thou goe
And yet most lively gestures didst thou show.
Thy following happy actions were forspoke
By these faire beames, thy eyelids from them broke:
The severe Parthian nobles were amaz'd,
At those full numerous aspects thou hast raisd:
And Persian Caunes when they beheld a gueſt
Like thee, have sighed, drinking at a Feast.

The same hath these verses in the commendation of man: *Theodorus*

Thy eyes a temper keepe, whom neither rage
Doth over sharpen, or confound thy age;
Neither doth sudden tempests in thy face,
The genuine favour of thy cheekes disgrace.

And of *Honorius*,

Thee the fayre Enipeus and thee wood
Dodone once beholding, smiling stood:
And those hard okes, which to Chaonians yeeld
Their food, now seeing thee danc'd round the feild.

On the other side, contrariwise *Theocritus* describes the unhospitall youth:

He had no lustre in his looks, no flame

Of

Of lively vigor ever warmd the same.
But he observ'd all men, as doth the wild
Beasts of the feild, or as a threatned child.

All which sentences gathered to a head, shew us that this caution of mixing comity with vigor in our countenances, is both necessary, and becomming; for the forehead is (as it were) the Index of the minde, and often from the countenance may be conjectured that which is fixed in the soule. In this most worthy part are deposed (those) the most exact errors and perfections of nature, which frequently are the obscure significations of our mãners. The truth of which sentence

ſentence may be more fully gathered out of thoſe bookes of Phyſyologie written by *B. Porta*: in the which, ſtrange and rare conjectures (from the quality of the countenance) of our humane nature are comprized. Acutely and philoſophically writeth *C. Plinius* in the 11. booke of his *Nat: Hiſtory*. Only man (ſaieth he) hath a face, other creatures only have a mouth or beake. Other creatures have indeed a forehead, but only the forehead of a man ſheweth mirth, or ſorrow, anger or mercy. In the upper part of this are placed the browes, which only are moveable amongſt men. Theſe eſpecically ſhew pride and

and diſdaine. In other places pride hath his conceptacle, or place of birth; but in theſe his abode. It is begotten in the heart; but it aſcendeth hither, and heere hangeth; and is placed.

Mixe therefore theſe ſignes in thy daily converſation which are able amongſt forraigne, nay amongſt barbarous nations to obtaine thee friendſhip and acceſſe, and avoid thoſe ruſticke, manners, which *Tranio* objecteth to his fellow ſlave in the ancient comedy. *Moſtell.*

G: quam confidenter loquitur? ſue! T. At te Iupiter .. diiq; omnes perdant! obolueſti allium Germana inluuies, Ruſticus, Hircus, Hara

ſuis

ſuis, Canis, Capra Commiſta! The words are to ranke for a tranſlation. The avoidance of ſuch unmannerly evacuations are beſt learned by experience; for they are as loathſome to any Ingenious man, as odious in their owne natures and qualities.

This eſpeciall caution being heedfully obſerved, it ſhall not be amiſſe to adde this part to the former, which being neglected, often bringeth incomparable dangers, upon the unwary travellour. Therefore a travellour muſt be admoniſhed with eſpeciall heed, that whilſt he reſideth amongſt unknowne men in a forraigne Country, he

make

make not to bold, or be to inquisitive into their secret affaires.

And this caution is for three especiall reasons, to be adhibited. First least by mingling some thing of our affaires, we may make our selves suspected to our owne Country: and so we may returne either unwellcome, or our returne be forbidden. Thus was *Reginald Poole*, and *R. Allen* both English Cardinals outlawed and proscribed, for dealing in forraigne affaires and seeking the ruine of their Country. Secondly least by over curiously enquiring of the holies, or secret politicall affaires of other nations, we may by chance let fall

fall ſome words, which may draw on an Inconvenience upon us, or may be ill taken by wiſe men. Moſt ſtrange is that relation, which *S. Bruno* a ſwitzer and Chyrurgion to the fortreſſe of *Naſſaw* in the Eaſt Indies hath committed to memory in his ſecond African Iournall; which is not altogether unfitting to be applyed to this *Topicall* caution. Being not farre from the Promontory of *Capo Monte* amongſt the *Æthiopians* or *Negroes* dwelling there abouts, he had heard his Cap. *Thomas Peterſon* a Fluſhinger ſay, that the devill of late had made in the adjoining woods a moſt horrible noiſe,

A ſtrange Hiſtory.

Imperiouſly

Imperiously requiring sacrifices to be performed unto him.

Whereupon I enquired, where those sacrifices should be made; who told me hard by, in the adioyning grove: but that none would be admitted to the celebration of these infernall holies (but the King whose name was *Thaba Flamor* his nobles and counsellors.) At the day appointed I my selfe, quoth *Bruno*, heard a most inarticulate and hollow terrible noise: and saw how those woemen and children (which for the meanesse of their condition could not be admitted to the sacrifice,) ran away to their houses and caves with extreme feare. After this I

saw

saw divers and many sortes and dishes of meat to be carried into the wood, as rice, venizon, hens, wine and a drinke called Mellicratos of an excellent taste. Being desirous to know whether this extraordinarie cheere was conveyed, I presently found a Companion of mine which had been in those places before: but assoone as the *Ethiopians* saw us come neere they howled out, extreamely threatning us, that if we did offer to stirre one foot forward, without mercy their gods, (or rather devils) *Suangi*, and *Cricry* would teare us in pieces. We notwithstanding their menaces and threats came nearer, which the devill perceaving

perceaving and being unwilling to be troubled with the presence of any Christians, did so violently vrge his black coloured infernall servants, that they most grievously beat *S. Bruno* and his companion, that they left them for dead in the place, yet notwithstanding they at last got home to the ships: and a while after resorted to *Thaba l amour* the King, with their Captaine for satisfaction, telling that swarthy Monarch, that no merchants would henceforwards trade in his country, if the nation without due satisfaction should offer such cruel wrongs. The king having heard them out, told them that whatsoever had beene done,

was effected by the command of *Cry cry* alone; and that we could not with any reaſon complaine of injury. For ſince their nationall *rites* and *holies* did not pertaine to us; we rather ought to abſtaine from the *curious ſearch* thereof; becauſe we came not thither for any devotion or good will, but rather to enquire of their ceremonies and deride them. Vpon the hearing of this ſpeech, the Captaine was (contentedly) pacyfyed, as ſuppoſing the contents to be not altogether unreaſonable. The devill had perſwaded this miſerable King, that he ſhould fly from place to place after his death, and be his inſeparable companion; which he

hee tooke for a great favour. *Ric. Iohnson* in his voyage to the *Samoyeds* Country, beyond the river *Obb*, also informeth us, of their strange iugglings, miraculous incantations, and devilish sacrifices of deare and certaine fowles, which they were most unwilling to let him see; telling him that the being present at their clamorous sacrifices, would be dangerous. And (if my memory fail me not) as I remember I have read of a voyage into the North of *Greenland*, where the English found some of the savage Inhabitants sacrificing at a fire, which they would not goe into, neither come neere the smoke; but would have had the

Englisſh have come neer, which they ſhunned fearing danger, until at laſt the fire was put out. Alſo moſt ſtrange are thoſe ſacrifices, of the ſunne; which *Fer. Magaglianes* mentioneth, he ſaw performed by ſome old *Beldames* at the Iland of *Mathan*, not farre from *Zubut*, which is about 50 leagues from *Cattaghan*. Neither come behind, for monſtrous and cruell Impiety, thoſe ancient ſacrifices of the *Peruvians* and *Mexicans* in the *Weſt-India*, who conſumed many thouſands of men yeerely to their *Vitziliputzli*, and thought to prohibit the enterance of the Spaniards by theſe inhumane butcheries.

Alſo we muſt adviſe our travellour

vellour, not to be over-inquisitive into the secrets of other Countries, especially, of *Religion*; *and commerce*; because often such have been taken for spies, as appeareth in the history of *Iohn Newbery* and his Companions at *Ormus* and *Goa* recorded by *Io. Huighen Van Linschoten* of *Harlem*; and of *Antony March*; who (although his priviledges seemed to allow thereof) travailing into the *Samoyeds* Country and having dispended in furres 1000 rables or markes Sterling, was not only delivered of his warm and pretious burthen, but threatened and fined; and his *Russe* servant *Bodan*, whipped upon the *Pudkey* and imprisoned. This

is also the reason that all those Eastern nations of *Russia*, *Cathaia*, *Tartaria China* suffer few forraigners to goe back for their Countries, being once admitted; least they should informe of their manner and quality of government. But especially the *Chinois* or as they name themselves the *Tamegnies*, are herein most scrupulous. Thirdly we must avoide to much nicety in observation, least that by mingling confused notions together, we loose our times of studying; and so often a Travellour beginneth to think himselfe a *Doctor*; before he rightly be accompted a *Disciple*. but especially the first consideration of fidelity towards ones

ones proper Country is to be regarded. For unto this one thing, as to the sole end and Termination, ought all our politicall intentions and actions to be reduced; to wit, that we may profit & benefit our Country. Neither can there be almost any deed so ingratefull or hainous which doth exceede the treachery intended against a mans Country. Because this, as a publique parent doth require a higher measure of duty, then either respect of father or mother; children, wife, or Kinsemen: by how much more publique happinesses, and permanencies doth prevaile with all good minds, more then private affaires. Miserable (there-

fore) and most execrable therefore is that impiety, and ingratitude which in forraigne or Transmarine regions doth endeavour to disturbe the peace and commodities of a mans proper Countrey, wherin it pleased God to give him being and education For this vice of prodition sheweth the will, and not the necessity (which here hath no place at all.) And certainely in this kind there are no clearer examples of unnaturall and ignoble perfidy then in that history which the L. Bishop *G. Carleton* hath entitled a thankefull remembrance of Gods mercy; which conteineth the homebred and forraigne treasons of the

the English and others intended against the sacred persons of Queene *Elizabeth*, and K. *Iames*. Yet may not forthwith this odious title of a conspirator or *Bouteſeaux* be imposed upon every one; which in forraigne parts moveth himselfe something more then ordinary in appearance against the moderne proceedings of his Country. For (as it seemeth to me) these three causes, may excuse an active man moving against the affaires exteriour of his owne nation, without admittance of the former odious title. The first exception is, if that a man travell into transmarine regions, to this end and purpose that he may by

his sufficient infinuations into forraigne affaires profit the same: and that he may restore it into a better state by exotique physick, being now mortally ill and sicke by the many distempers of ill government. The truth of which canon may bee approved by the examples, and practises of divers famous, and worthy men : As of *Themistocles*, which fled rather then travelled into *Persia* and insinuated himselfe into the fauour of the King by professing himselfe an enemy to his owne nation : and by this meanes as also by repressing or moderating the powers of *Tissaphernes*, did more good to his friends at *Athens* ; then when he

he compelled *Xerxes* to fly through the *Hellespont* in a single pinnace. *So Cyrus* the Persian monarch receaved into his power, the city of *Babylon* betraied unto him by his Subject *Araspis*, which fled thither for prostituting the wife of *Abradates*: or rather as others report, so *Darius* the sonne of *Hystaspis* triumphed over the afore mentioned city, by the helpe of his faithfull servant *Zopyrus*, as *Trogus* in the end of his first booke informeth Vs. In this manner did *Tarquinius Sextus* yeeld up unto his father the Citie of *Gabium*, having gotten credit from his enemies by betraying

betraying some counsels of the Romans; and by mutilating or wounding himselfe; reporting it to be the cruell deed of his tyrannicall father. So *Hannibal* flying from the destruction of his Countrey, unto *Antiochus* the *Indian* monarch, under pretence of Counsell, did more good to his afflicted Countreymen at *Carthage*, then to either *Rome* or *Zusa*. So *Alcibiades* although banished by his Citizens, and flying to *Lacedemon*, opened certaine passages of state against his Country, yet by acquaintance with the wife of *Agis* their titular King, and by signifying their preparations, did expell a depending misery from his *Athenians*

ans. So *Phocyon*, *Aristides*, *Demosthenes*, *Tullius*, *Seneca*, and many others ancient and moderne, although some were banished and some travelled voluntarily out of their Countrey, yet either with their persons, or counsells they were never wanting to their friends.

The second defence against this unhappy attribute may arise from this subsequent originall. For it seemeth not unjust that noble men debarred of their titles should enter againe or rather returne into their Countries, to claime those honors which are due unto them. Wherefore in my opinion *Coriolan*, and *Tarquinius* are not so

much

much to be reprehended: (neither yet *Edward* the fourth of *England*, becauſe in armour accompanied with warlike troopes he returned into his Countrey from *Burgundie*,) becauſe they came but to challenge their ancient titles; and promiſed amendement of their former offences. The ſame, (perhaps) is to be thought, of *Henry* ſurnamed *Bullingbrooke* which being condemned unto baniſhment, by *Richard* of *Burdeaux* King of *England*, under pretence of ſuing his livery for the Dukedome of *Lancaſter*, (he being baniſhed Earle of *Hereford*) returned againe before his time into *England* and landed, under this

this pretence, with armed forraigne troopes at *Ravenſpurg* in the North. Wherefore thoſe men are not to be thought, in my opinion, traitours to their Countrey; which returne to ſeek that which by the Law of nations, and nature, of right belongeth to them; neither when they are mingled with the affaires of other commonwealths, (perchance) not belonging unto them, but rather contrariwiſe ſometimes dangerous, if ſo bee, by theſe courſes, they may in future bee profitable to their Country, or in ſome meaſure, without manifeſt diſadvantage unto their Country, profit themſelves. The truth of which aſ-

ſertion

affection appeareth in the allowed voyages of many travellours, which passed and repassed with good leave unto the *East Indias*. But it is especially to be observed by us; that whilst we seeke our owne profit, we invade not, the rights of other men. For if we offer at this unjustice, forthwith will, without doubt, arise amongst us ruine, sedition, and the destruction of our commonwealth; (although sometimes perhaps the author be but a meane, private man; and often that mischiefe followeth, which *Aristophanes* remembreth in the Comedy of the *Acarnanians*.

When

When they come once to late, themselves they thrust
From one place to another, then needs must,
Whileſt each will have the chiefeſt part, the reſt
Muſt quarrell : and all peace they muſt deteſt.

The third defence againſt this vice of over much activity, or rather bound, which keepes it within the order of fidelity; yet permits a travellour to mingle Counſels, & friendly to diſcourſe with the enemies of his Countrey; ſo that he avoide the vice of impious treachery, and doth endeavour to doe his Country or Countreymen good. And this courſe without any offence to their

their citizens, tooke *Themistocles*, *Thrasibulus*, *Zopyrus*, *Harmodius* and *Aristogiton*, *Chariton* and *Menalippus*; *Neanthes*, *Cycizenus* and *Nicomachus*. Yet notwithstanding some of these by the unruly multitude had before bin banished unjustly from their Country and grieveously mulcted against all equity. Thus by the *Athenians*, *Phocyon*, *Aristides*, and *Themistocles*, yea and that famous Historian *Thucidides*, although derived from the blood of Kings, without any of their proper deserts, were exiled by ostraciſmes. Of which kind of punishing or rather unjuſt condemnation of juſt men, *Aristoteles* thus hath it *l.* 3. *c.* 9. of his *Politiques*.

Politiques. These men (meaning the confused rabble) in this action had no regard to the good of their city; but by ostracismes and tumults, under pretences of consultation with the publique enemies, they punished their best *Patriots.* So also amongst the Romans *F. Camillus,* after he had expulsed the *Gallogræcians* or rather the *Senones* from the city, was sent into *Exile,* because as *Val.* sayeth, being Tribune, he was accused to have taken 1500 pounds out of the treasury; when that money (as it was well known) being pillaged by the *Gaules,* had perished in the Combat. Much better therefore and more nobler did

did the *Ephori* of the *Lacedemonians* deale with their generall *Pausanias*, whom (although he was certainely by his owne friend *Arginnius* Accused to have dealt about the change of his Countreys government with the King of *Persia*) they would not sudainely apprehend, untill his owne confessions, drawne on by the youth, made his treachery apparent. The history is worth the consideration; and written in a most choise and elegant latin stile by *Cornelius Nepos*,, in his booke of the lives of (the)most excellent generals. *Valerius Maximus* also may supply the like examples in his chapter of fidelity.

Let

Let therefore be alwaies conversant, before the eies of a travellour, piety towards god; and residing in his most inward affections, a faithfull, constant, and perpetuall love towards his country. For if it be necessary for every Christian man alwaies to thinke of God; and to remember his benefits with a gratefull commemoration; as also to direct our humble petitions, and prayers for the enjoyment of those blessings which every day we receave from omnipotent and sacred Majestie of heaven: much more the more fervently (if herein by any, any meane is to bee held) ought a travellour to addict himselfe unto this holy

holy duty; which continually undergoeth not only the difficulties and dangers common to other men, but alſo undertaketh ſometimes a combat with dangers themſelves. And to this religious feare of god, let the love of our countrey ſucced in the next place. For rightly ſaied he, which told us; that fidelity yeelded to a friend is a great ornament, (and) truſt performed and duty to our parents is a greater, but to our Country ſtability yeelded is the greateſt of all. Neither ſhall wee find any men of fame and honor celebrated in hiſtory, which did not flouriſh with an immaculate love of their Country. The truth of this

axiome

axiome may appeare in the renowned relations of *Codrus*, *Themistocles*, *Timoleon*, and amongst ours, of the *Horatii*, *Fabii*, *Camilli*, *Curtii*, *Bruti*, *Ciceroues*, which to their eternall honor are commended (nay almost deifyed) in fames never dying register, for their inviolate fidelity to their Country in its most sodaine and heavy dangers; which they like noble and truly renowned patriots bought out with their owne lives. For allwaies amongst generous spirits have publique affaires beene preferred before private, although sometimes those private have not a little concerned the publique also. Most Heroique (if the

the politicall affaires of this life be only ballanced, is that speech of *Otho* the first to his most faithfull souldiers, after the foile he receaved by the *Vitellianists* at *Bebriacum*. To hazard (quoth hee) this vertue and valour of yours to needlesse dangers, I accompt it to deare a price of my life. The more hope you doe shew, if I listed to live, the more commendation will bee of my death, as being voluntary, and not by constraint. Fortune and I have had good experience the one of the other: and nothing the lesse for that my time hath beene short. I tell you it is harder to moderate a mans selfe in felicity, which hee looketh not long

long to enjoy. The civill warre first grew on *Vitellius* party; and thence grew the first occasion to contend with arms for the Empire; but to contend no oftner but once, I, for my part, am purposed to give the example. And hereby let posterity judge and esteeme of *Otho*.

Through my benefit *Vitellius* shall enjoy his brother, his wife, and his children: I seeke no revenge; I have no neede of such comforts. Others have kept longer the Empire, but let it be said, that none hath ever so valiantly left it. Shall I suffer so much Roman blood again to be spilt; and the Common-wealth deprived of so worthy armies? let

let this minde accompany mee my to grave, and ſo ſurely it ſhall, that you for your parts would have dyed for my ſake: but tarry you, and live, and let not me be any longer a hinderance to your obtaining of pardon, nor you to my determination and purpoſe. To ſpeake more of dying, or to uſe many words of that argument, I take to proceede of a cowardly courage. This take for a principall part of my reſoluteneſſe, that I complaine not of any. For to blame Gods or men is their property, which gladly would live. This was he which exceeded *Cato* himſelfe. For *Cato* dyed rather out of diſ-

daine and a sullen humour, because he would not behold after his victory, a pretended tyrant, his enemy; but this noble Emperour rather then he would engage his countrymen in a bloody quarrell, chose to end his dayes on the point of a rapier. Not unlike was that Christian, and truly worthy resolution of Capt. *Nicholas Downton* in his 7. East *India* voyage where (after the retort of the *Portugall* Bravado) he concludeth his tournie, and combat, with this admirable resolution. After all these insultations (quoth hee) I was glad to see the Viceroy give over the hopes of his fortunes, by further following of us, which course I

like very well, since he is so patient; for there is nothing under his foot which can make amends for the losse of the worst mans finger I have. Besides, I wish no occasion to fight for that, which I have already paied for, I am already possessed on: and I am so farre from the humour to fight for honor, unlesse for the honor of my King and Country, that I would rather save the life or lives of one of my poorest people, then kill a thousand enemies.

Pur: pilg: Pur. 1. l. 4. c. 11. p. 514.

Great and noble also was the care of Charles the fifth King of *Spaine*, and Emperour of *Germa-* at that unhappy siege of *Algier* wherein

wherein he himselfe in person was present, when many of his gallies and ships of burthen being lost by a horrible Tempest, he commanded a great multitude of excellent coursers to be cast overboord; reputing it (as sayeth my author) an unmercifull part, to preferre the safeguard of those horses, although they were of great worth, before the life of the basest common souldier or horse-boy in his campe. And therefore (in my poore opinion) not without Cause Sir *Arthur Gorges* in his martiall and marine observations of the Portugall voyage taxeth Sir *Richard Greenevile*, Viceadmirall unto the

Knols Turc. Histo. 724. *Vit. Solim:*

Lord *Thomas Howard* in a voyage unto the *Azores* or Flemming Iſlands, who being chaſed by a great armada of huge Spaniſh Galleons, followed not the directions and judicious courſes of his Admirall; but ſuffered himſelfe to be incloſed, and his ſailes becalmed by thoſe maſſy ſhipps, and at length to be taken; his ſhippe being ſunke, called the *Revenge*, and neare two hundred ſlaine outright. But more ridiculous (as alſo more vainly cruel) was the practice of *Mathias de Alburkerke* an East-*India* Captaine, who beeing by the King of *Portugall* appointed Governour of *Goa*, and feating at his returne to be diſmiſſed of his office,

office, caused his ship to stay out eighteen months at sea, in which voyage for one mans pride and vanity 250 men perished. This was he which grew (after he receaved his Commission) to that height of vanity that he caused fortune to be pictured in his Cabine, himselfe with a threatning countenance standing by her, and holding up a staffe with this *impreza*: *Quæro quæ vincas*, *i.e.* I will have thee to overcome. The juditious Travailour, from these examples may perceave that noble natures preferre the publique affaires of their Country before private negotiations: and therefore in my judgment that saying of *Io. Basilius*

silius or *Ivan Vasilinich* recorded in his answer to the excuse of Mr. *Anth. Ienkenson*, is well worth the noting. *Ienkenson* had beene commanded by the Emperour, at his first returne into *England*, to impart and negotiate some affaires concerning the estate of both Kingdoms, *England* & *Russia*, to the ever glorious Princesse, Queene *Elizabeth*. He seeming to have neglected this command the Emperour tooke him up, with this Apothegme. We have since thy last departure given audience unto one *Thomas Randolph*, but all his talke was with us about merchants affaires. We know that merchants matters are to be heard:

heard : for they are the ſtay of our Princely Treaſures : but firſt Princes affaires are to be eſtabliſhed, and then merchants. Many more Iudicious ſentences of this nature may be read with Mr. *Ienkenſons* Polite oration in the 1. *To.* of Mr. *Hacluits* voyages *p.*405. Let therefore a Travellour ſo much honour, and entirely reſpect the benefit of his Countrey, that unto this, the love and duty he oweth unto his parents, the next under God, may be ſubjected. To this tye among good men even the love of brothers hath given place. Thus *Timophanes* affecting tyranny, not without praiſe, lyeth ſtab'd dead by the juſt hand of his owne bro-

ther *Timoleon* an act, without the ayde of this truth, blotted with the odious attribute of parricide.

Libertatem quam majores pepererre dignè studeat fovere posteritas. Sicl.

Thus that noble freer of his country *I. Brutus*, for the safety of his most deare mother commanded his owne aspiring sons to be whipped to death, after the ancient custome of the Romans. And why should we be ambitious to heape up examples? since *Curtius* to stop an infectious plague amongst his Countrymen, leaped into the ground alive; since *Genucius Consul* went into a voluntary banishment with his family, because the

the south-sayers, had declared his sonne should be a king, because he was borne, with some small extuberancies in his forehead: since *Decius*, the Army of the Roman breaking order confusedly vowed himselfe a sacrifice; since *Scipio* compelled the reliques of that bloody battell of *Canna* to sweare their service unto their Country as long as any of them should remaine alive; since *Codrus* the King of the *Athenians*, by a stratageme drew on his owne death, that he might fulfill the Oracle, and save his army. I could heape innumerable examples

Brutus Potius quam patrij amoris vim ex animo eiceret; liberos proprios seri feriri elegit.

amples; unlesse it were imprinted in every mans mind, that hath any dram of honesty, or vertue; even by the lawes of nature; *That all mens affections unto their Countrey, are to be preferred before all other bondes, and obligations whatsoever.* Wherefore he that in forraigne and strange nations doth invent or endeavour any snares or deceipts against his country, or Countreymen; doth not only shew himselfe to be a most ungratefull, and wicked man; but one which is banished by his owne Confession and

Horatius Coclites contra omnes hostium copias tenuit in ponte solus sine ulla spe salutis patriæ salus. Vt Clelia virgo, ita omnes suo casu ant confirmare patriæ salutem ant

morari periculum debent hist T. C. *hodapo* 534.

and iudgement. Neither commonly doth any forraigne nation; regard those which presume to betray their owne Countrey. A most excellently just, but more terrible execution have wee of this truth (that I may passe over to many examples) performed by the magnificent Emperour *Solyman* upon a perfidious traitor of this Kind. *Nicholas Keretschen* a German, held *Giula* a city in *Hungaria* against *Partham Bassa*, generall of the *Otthoman* forces there. After many encounters and assaults, the *Bassa* still had the worst untill he left of his Iron, and began to batter with golden

golden engines. These no sooner set on worke by *Georgius Bebicus* Kinseman to the Governor; but they made an impression, and forthwith like a deepe wellfilled mine presently blew up the Governours faith.

Quid non mortalia pectora cogis
Auri sacra fames?
Mens breasts & minds gold can derive
And corrupt most men now alive.

Shortly therefore after this comprimise he delivereth the city, covenanting besides his reward, that the souldiers should with bagge, and baggage safely depart; all which, sayth mine author, *Knols*, was frankely granted, who were not gon past a mile out of the Towne; but they were

were set upon by the Turkes, and all slaine except some few, which crept into the reedes growing in the marish fast by and so escaped. *The traitour* himselfe expecting his reward, was carried in bonds to *Constantinople*; where afterwardes upon complaint made, how hardly he had used certaine Turkes, whom he had sometimes taken prisoners, he was by the command of *Selimus* who succeeded *Solyman*, (not of *Solyman* himselfe as others say) thrust into a hogshead struck full of nailes with the points inward, with this inscription upon it. *Heare receave the reward of thy avarice, and treason. Giula thou soldest for gold: if thou bee*

bee not faithfull to Maximilian thy Lord, neither wilt thou be to mee. And so the hogshead closed fast upp; he was rowled up and down, untill he therin miserably dyed. Nay the very Barbarians and Salvages doe hate this most unworthy perfidiousnesse. For

Nomẽ amicitiæ barbara corda movet.

The name of true fidelity
Doth touch the heart of cruelty.

Not long since there lived a salvage *Weroance* or petty Prince in Virginia, a continent of the Nor. *America*; named *Powhatan*. To this Barbarian two Duchmen belonging to the english plantation, under the government, at that time, of Cap. *Iohn Smith*, a worthy and valiant gentleman,

the

the first commander, and discoverer, fled away: pretending hard usage, and discovering the secrets of the fortification. These base unworthy traitours two Gentlemen, one Mr. *Wiffin*; and *Ieffrey Abbot* were sent to dispatch: which when *Wiffin* would have done, he was resisted by his companion. Therefore they returned backe without due punishment of these fugitives. Which *Powhatan* perceiving (although they had promised him to doe great matters for him, with the next governour the Lo. *La Ware*, then upon the sea;) he commanded his men to beat out their Braines telling them, as you would have betrayed

Cap.

Capt. *Smith* to me so will you me to this Lord. Thus can the divine Iustice amongst the very barbarous, find due chastisement for infidelity.

Raro antecedentem scelestum
Deseruit pede pœna claudo.

To this consideration of fidelity, a discreet travellour ought to adjoine the next of Temperance: which like the very soule of the soule, consists of 3 parts. For there is a temperance of our aliment or dyet: a temperance of sensuall pleasures; which is properly called continence; and lastly a temperance in our speech which is called, a discreet taciturnity.

The

The first part of which vertue is most exactly to be observed by a travellor into forraigne regions. For what can be more dangerous then for a stranger to devoure strange, and unknowne meates: perhaps although delitious yet in their owne natures poisonous. Such are the most beautifull apples growing neere *Ierico* (of which *W. Lithgow*) that are in colour and taft most beautifull and gustfull; and yet in operation most venimous: as also are those apples which were found in *Guiana* by Capt. *Vnton Fisher*; a little of whose juice causeth sleepe unto death. Such are those dangerous Druggs of *Petum* amongst the *Brasilians*, *O-*

pium

pium amongst the *Turkes*, *Areca* and *Betelee* amongst the *Malapars*, *Cassany* rootes amongst the *Americans* in generall, which are most dangerous to forraigners, and have caused the death of many thousand stout men, which have rather trusted the delight of the palate, then the direction of temperance: nay the very lovely sweet *Durgoens* (being the glory and delight of the East *Indias*) is found to be most dangerous, if taken in to great quantity, rusting a knife, and eating Iron like *aqua fortis*: and are there no lesse obnoxious then Melones over greedily eaten in *Spain* or *Italy*; or grapes over violently devoured in *France*. Many

are

are the inconveniences which such seeming dainties produce; being indeed as the Greekes rightly name them, γλυκυπικρά, sowre-sweet to the Improvident belly god. Amongst such viands use the Italian proverbe related by *Cornarus*; that which is left, profiteth more then that which is eaten. Let temperance therefore be thy preparative, and sometime evacuation by Phlebotomy in hot; by bathe stoves in cold countries. but especially avoid *Voracity* and a greedy desire to be devouring; because such customes doe disgrace, not only thy own manners; but call into question also the Customes of thy Nation. Besides, this vice bringeth

bringeth upon thee all sort of diseases, since there is nothing so miserable expensive as a glutton, which eateth that he may surfet; and surfetteth that he may eate. The proofe of this saying is most evident, from the deadly and infectious events of the voyage to *Puerto rico*; and *Portugall*; as also the first voyage, to *Guinea* and *Benin* where many thousands of lusty men suddenly perished for want of this golden vertue of temperance. Also there is nothing more exactly observed in a forraigner then the outward gesture of his clothing, feeding, and gesture, from which signes strangers make a Iudgement of his education. But of this most exquisite

quisite and rare vertue especially amongst young men; wee have spoken somewhat before, that may be (if well disgested) a sop for *Cerberus.*

2. Of the temperance of language also in the former caution enough hath beene spoken.

3 Wherefore now some brief direction concerning sensuall recreations and pleasures shall in order be added. Of these amongst forraigners great care must be taken. For if this *Violence,* or rather furious rage of the most unbridled passion, which tempteth mankind, be exceeding dangerous, covered with the best stratagems of this wicked art, (in which *P. Ovi-*

dius

dius and *Io. Bocatius* have to their owne disgrace, if not ruine, approved themselves masters) to those which remaine fixed in the same place of habitation: what shall we conceive of the great inconveniences, it bringeth forth, when we lye open to all forraign snares and temptations? besides, (which would be marked) Crimes creepe, nay suddainely rush and upon those which are secure: and to easily doe strange vices overcome those which are already worryed with domestique and home-bred passions. The force also of custome doth tickle an Intemperate man; whilst he thinketh it a part of great wisedome,

dome to collect those things, and to practise them, which although (perhaps) rare, yet certainely are most vitious.

And can there be a greater misery then for a man which in his own country was accounted to be wel and honestly educated, being intoxicated with the study of novelties ;to become in another climate, the very fosse, and sinke of all those vices, which either vanity hath invented, or luxury found out ? Against these most pernitious foments of vice, there is no better antidote, then temperance ; which also doth most prevalently resist, when the vice of incontinency doth but begin ; and is of most power

when as yet, (in *Ciceroes* phraſe) the Ramme of the enemy hath not ſhaken the wall: for as the Satyriſt hath it:

In vaine then for terſe hellebore wee cry,
When that wee are compel'd almoſt to die
With heavy ſwellings, bee that will have eaſe,
Muſt at the firſt prevent or cure diſeaſe.

For as a City which is well fortified is not ſubject to ſodaine Invaſions; neither doth a Caſtle well munited with Ordinance and Bulwarks much feare Panique terrours: ſo a minde

minde inabled with the munition of fortitude most easily resisteth the enticements of vices; neither is sodainly conquered with the machinations of impietie.

For, an enemy which is armed with the darts of fortitude, doth not presently yeeld, besides it is the nature of *Vice* to creepe on by degrees, neither to fight at their first appearances, but rather to seeke ambuscadoes, working their feates rather by the helpe of deceipt, then prowesse. It is the saying of the Poet.

None on a sudden growes most vicious. Vice

Comes on by stealth, and slilie doth entice.

So mischiefes often trye by faire meanes, rather then by open force to assaile those, they would subject; and rather seeke oportunity to deceive, then a just warre. And like as heretofore many ancient Chieftaines did use to terrifie, by some strange stratagems and sudden devices, their enemies; thinking it more safe to fright, them with panique feares then with Armes: So vice, whilst it artificially doth frame a combat, it placeth *Intemperance* perdue, as it were in the field, or sends this Monster as a spy into the little Isle of man; which by ill customes and enticements, may

may draw him into Voracitie, Gluttony and Incontinencie: which sprigs of Vices, like the darke pathes of errours, deceive and draw many men into most dangerous precipices; otherwise the most dissolute persons would abhor to act those things, which are undecent; if they were not newly varnished with some adulterate commixtions. Let *Temperance* therefore be as a watch-tower or lanthorne unto a Travellour; by whose bright rayes, not clouded with the dark fumes of luxury, he may rightly steere his reason in this Sea of Adversities, and so may preserve his discretion untainted from any immodest word or deed.

The second generall observation is referred to inquisition or enquiry, to wit, the enquiry of the Common-wealth, in which thou art conversant after the common romances & conceipts of the vulgar. Then such inquisition (except it be very moderate and discreet) there is nothing more vaine, unprofitable or empty. For certainly it is a most vaine and frivolous thing to enquire about every fleight rumour, which is set abroach by the common people, and to discourse of other mens affaires, as of our own; Since such men rather amongst the learned, deserve the opinion of vaine curiosity, then learned Science.

This

This vice is by *Cæsar* in his Commentaries and *Nico Flisclinus* in his *Iulius Redivivus, Act.2.Scen.4.* attributed to the barbarous *Celtes* or *Gaules.*

These men(quoth my Author) have a very barbarous and rude custome; for assoone as they see forreigne Merchants, they compasse them round in the streetes, and enquire most nicely of the state of those Forraigners from whence they come. The Merchants being compelled by their importunities to answer unknown or unfitting questions, many times invent such tales as may please them best, and seeme most credible; Which they hearing, forthwith they set upon

their consultations, and according to these relations dispose of their affaires; then the which there cannot be devised a more rash and inconsiderate folly. There are no people more miserable therefore then such men, which suffer their eares to be perpetually filled with such newes; (which suppose they are strained upon the racke, if one day bee spent quietly and studiously.) Hence it is that such men, for the most part are perpetually subject to exorbitant passions, unquiet motions, and sudden feares; for being filled with choller and melancholy, through the overmuch agilitie of their apprehensions, and the uncertainty of their resolutions,

lutions, they continually have those galleries of reason, their heads stuffed with the undigested and crude rumours, which they so much affect and hunt after. Of these *Lucretius*:

Some men inconstant in each City, fear
The houses, lest in pieces they should teare
Their limbes with falling: others least the ground
Should gaping open and enclose them round.
These panique terrors tell some that the earth
Will now dissolve, and have another birth,
And opening her jestie jawes, will fall
Into a Chaos and thus ruine all.

Let this be therefore a caution to be obſerved by a Travellour, not to take newes upon truſt, concerning ſtrange Common-wealthes: becauſe hardly ſuch an inquiſitor can obtain any remarkeable knowledges, and yet is moſt ſubiect to be enſnared by promoters. Rather let choiſe and ſilent narrations (although fewer in number, and perchance not ſeeming to every companion ſo plauſible, be his ayme,) ſuch are the obſervations of *Antiquities*, Ædifices, Libraries; the exſcriptions of the places of battels, and the changes of the governments of cities. In this path let moderation be alſo his guide: that if he happen to ſtrike upon ſome

ſome difficult paſſages, he may retract his footſteps, before he be to farre gone.

The third obſervation is more generall; to wit, that a travellour ought with his vigorous and feſtive carriage, to conjoine magnificence according to his ability. For a poore, and ill accoutred travellor is the moſt ignoble creature in the world. All men in a manner, (ſuch are theſe later times) are eſteemed from their outward comportment; but eſpecially travellours. To this magnificencie, let there be added a manly reſervation, for ſome men attributing all their beſt

Nil habit infelix pauper tas durius in ſe, quam quod ridiculos homines facit.

geſtures

geſtures to a kind of eaſineſſe or (rather paraſitiſme) and dedicating, whatſoever they can get from others or exhauſt from their owne, to vaine oſtentation, doe faile in the eſpeciall parts of ſplendor, fame and reputation. From this precipice we muſt beware, leaſt that wee yeeld to much to exteriour pompe, and little or nothing to diſcreet mediocrity. For when once our familiar affaires, and the opinion of our credits are ſubjected to waſt; it is ſcarſe credible, how ſoone theſe buildings of our eſtates and fortunes decay. And therefore moſt wittily doth the Comœdian *Plautus* induce the young *Cavalerò Philolaches* in the

first *Act.* 2. *Scene* of his *Com*: *Mostellaria*, comparing himself unto a Carpenter, and his estate unto a new building which unlesse it be perpetually repaired, and often new furbished;

Venit imber, lavit parietes, perpluunt
Tigna, putrefacit aer operam fabri:
Nequior jam factus est usus ædium.

A tempest comes, the wals are wash'd,
and all
The strongest rafters soone begin to
fall,
Corrupted with the foggie aire; and
streight
The house decaying falls by its owne
weight.

And no wonder is this sudden mutation (quoth *Lucretius*:) because

The

The houses in the streets doe often shake,
And mov'd by ratling Carres doe trembling quake.

Let magnificence therefore bee moderately mixed with this manly discretion: left that wee overmuch contract the goods we have by the divine providence allotted unto us: or (without the juft care of a discreet steward) suffer them over-nimbly and fluidly to slip from us.

The fourth observation of a Travellour should be the study of the best things. For many there are which seeke forraigne Countries to no other end indeed, but to satisfie their sensuall pleasures. But *Trismagistus*, *Apollonius*,

nius, *Mercurius*, and *Pythagoras*, the antient quaternio of travellours and wise men, to this end only did leave the sweet ayre of their Countreys, that they might returne enriched, with the generall magazine of knowledge.

Neither travelled these Worthies that they might only behold the outward shapes, countenances, and appearances of men; but that they might understand their Manners, customes, languages, learning; and that they might be capable of those grounds and foundations, which may prove Canons and Theoremes of future Sciences. Let therefore a travellour heare of no famous Politician, or learned Scholler,

Scholler, but let him endeavour (if he may) to bee his Visitant, and rather let him study to see such a miracle of science; then the lofty buildings of the most aspiring Cities; that he may understand from this Oracle of the Muses those things, which may both delight and instruct him. Thus many learned judicious travellours (even from the rising of the Patron of the Muses) came to *Rome* or *Padua*, to visit *T Livius*, the most exquisite builder of all prophane Histories. Thus as yet is *Cor. Tacitus* honoured in most moderne languages: and amongst the starres of this latter age *Erasmus*, *Vives*, *Polidorus*, *Muretus*, *Lipsius*, *Gruterus*, &c. were

in

in their houſes, ſchooles, ſtudies, viſited with no ſmall (I had almoſt ſaid) adoration. Let alſo a travellour paſſe by no Library of worth, (but if that opportunity may permit) without ſearching and obſerving it, committing to memory thoſe things there which he findeth rare, and not regarding thoſe ſleight vanities, which the Market or Tavernes may afford. Theſe judicious ſpeculations alſo being referred to this one and onely end, that at his returne he may excell in the *Knowledge of the beſt things.*

To this let there be added, a conſtant reſolution. In all buſineſſe whatſoever we undertake the chiefe ornament and advancement

vancement is constancy: especially in those things, which take force from our resolutions. In this purpose of travel (if we may beleve Iudicious *Lipsius*) there is need of a twofold caution, that our intent be well founded; and then that it be cõstant. For a mind that is mutable, gathers not the juice of erudition. Because it imploieth the times of discipline to please extravagant passions. Discreet frugality is an excellent remedy against these. But frugality it self is a most vain & idle name, yea often the cover of wretchednes and penury, unlesse judicious moderation may be the director of our expences. Then indeed our manner of living truly shineth, & strengthe-

ſtrengthened with the glory of reaſon, groweth famous. Avoid alſo the diſtraction of buſineſſe, which often hindereth the intents of a travellour.

For a iudicious man undertaketh not his peregrination, to be pragmaticall after the manner of lawyers, but when his leaſure ſerveth him, that he may obſerve by action; becauſe he often, which is to buſy in the practique part, can hardly learne any thing, whilſt he doth ſpend his time in ſuperficiall follies, or needleſſe buſineſſe, and ſo both loſeth ſcience, and experience. *Then which, what is more ridiculous?* For the age of man being diſtinguiſhed, and ſeparated into proper ſeaſons;

seasons, hath unto them opposed severall faculties. And youth (for in our childish yeares some men prohibit us to travell) seemeth to be the middle centre of *Practise* and *Theorie*. Let therefore time be so allotted, and distributed unto thy businesse, that thou mayst not bee inforced to neglect the due seasons of meditation. At all, and in all ages it is most convenient to meditate; *Neither is there any degree in the world that may not be adorned, and advanced by learning.*

To this part adde the moderation of thy gesture and behaviour; for as speech is the Index of the minde: so is gesture a declaration of thy naturall inclinations

tions. So *Ambroſe* is reported to have refuſed the ſervice of two Deacons in the Church, being offended with the levitie of their behaviour; beſides, nothing is ſo mutable as geſture, or more obnoxious to cenſure in Forraigne parts; whoſe opinions, who often lightly doth contemne, is without doubt to be accounted of a Diſſolute inclination.

The

The Epilogue.

THese are the obſervations, and Cautions, (moſt D. Brother) which eſpecially are to be obſerved by thoſe, which purpoſe to travell into Tranſmarine Regions; as for many other directions if they be not referred, to the forenamed Canons or Topique places; I have alwayes thought them, the ſubjects of Common uſe and experience.

FINIS.